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PROPOSAL FOR A NEW COLLEGE
AND EDUCATIONAL SCHEME.

Progressive Spiritualism is an educational movement: its victories can only be achieved by enlightening the popular mind. The pioneers of the new dispensation require to be men of ability and culture, well versed in the profound truths upon which the superstructure rests. This instruction and desirable culture cannot be obtained in any educational institution of the present day, in all of which, Spiritualism and progressive principles are not only ignored, but the veriest absurdities taught instead, unfitness the mind of the student for fighting the battle of Truth, and stultifying that inborn desire for progress and investigation which characterises the human soul. As a consequence, the so-called learned and scholastic are profoundly ignorant of the great truths that lie outside their school-books, and prejudiced against innovations and improvement; so that to be of use in the cause of progress, they have to disabuse their minds of early impressions, and undergo a process of independent research.

Philosophy, religion, morals, theology, and physics, have been based upon unscientific dogmas instead of the truths of nature; hence their professors have opposed scientific discoveries in all ages, and have taught that progress in knowledge is opposed to man's highest interests. Progressive Spiritualism inaugurates a new era, in which intelligence and reason will be the basis of all action. A new order of teachers, lecturers, missionaries, and instructors are needed to feed the hungry mind of society with the bread of life, and a central educational establishment is required to prepare their minds and fit them for the work. As all their operations will have to bear upon human duty and happiness, it is desirable that they should have a thorough knowledge of human nature, physical, mental, and spiritual, and the numerous relations and harmonics that exist between it and the external universe.

As themes suitable for study, the following may be suggested:

A HARMONIAL SYSTEM OF PHILOSOPHY, based upon a unity of the sciences, and their harmony with the "science of human life" and destiny; or in other words, the connection of each branch of science with the others, and the relation of each and all to spiritual laws and principles, and to the Divine Source of all life and formation.

As a central topic and general field of scientific investigation, the minds of students will be directed to the study of

ANTHROPOLOGY, or the Science of Man, as a basis for philosophy, theology, religion, morals, social economics, and hygiene. This great field may be divided into departments as follows:

1. PHYSIOLOGY; or, a knowledge of the physical structure of man—its parts and their functions; also, the laws of life and health, whereby the body may be rendered subservient to the development of the mind and the happiness and welfare of the spirit. This section will include all sanitary arrangements and health laws; hygienic, therapeutic, and remedial agencies; dietetics, physical development, and man's relation to the physical world generally, including the industrial arts, agriculture, horticulture, and the most approved means of raising the best food; in short, the harmony and relations of the human spirit with the external universe, through the medium of the body and external senses.
II. Phrenology, or Mental Science, explaining the phenomena of thought and mental emotion through the medium of the brain and nervous system. The primary powers of the mind will be analysed, and the physical medium through which each faculty manifests itself will be pointed out. In this section the student will be introduced to man as a scientific fact, such as he essentially is, and will be in all conditions and spheres. The student will be taught to judge accurately of the development of mind in any particular case, and thus be able to estimate the capacity, predilections, and mental bias of any individual.

III. Social Science, based upon the nature of man as unfolded in the preceding section. The laws and processes of governmental, societary, commercial, educational, punitive and reformatory systems, can only be successfully projected in harmony with the requirements of man's nature. Political, moral, and social reform can only be attained by the enlightenment of individual minds; hence the teachings of this section underly all these desirable results, and when presented to the popular mind by earnest and qualified teachers, will have the most direct and practical influence.

IV. Psychology; or, the Science of the Soul, as existing and manifesting itself in magnetic states, and independent of the physical organism, during earth life. In this section man’s magnetic, electrical, and psychical relations will be investigated. Animal magnetism, clairvoyance, and superior states will be observed, and all possible light thrown upon those imponderable agencies and “aerial forces” through which the human spirit and the powers of the universe act on and through matter. The influence of mind on mind, and the laws of prophecy and inspiration, will come under consideration.

V. Spiritualism, Immortality; or, Man’s Destiny and Eternal Career. An inquiry into the nature of the process called death, and the after life. The nature, surroundings, occupation, and condition of the human soul in the future life will be investigated, and all that is known of the results of earth life on the welfare of spirit placed before the student. “Salvation,” “Judgment,” “Resurrection,” “Heaven,” “Hell,” &c., will be analysed and explored, and the mystery and superstition of ages illustrated with real evidence and substantial facts. Communications from the spirit world, and the influence of spirits on mortals will be inquired into, also the laws of mediumship. The real nature of what are called rewards and punishments will also be disclosed, and the relations existing between the human soul and the Divine Parent.

VI. Anthropogony; or, hereditary, parental, spiritual, and pre-natal conditions as affecting human character and development. The raiser of fruits and animals can develop in his stock and crop any desirable quality at pleasure. To a greater extent this can be effected in the human subject, whose relationships are much more numerous and influential. An observance of the laws taught under this section lies at the root of all human improvement, and is the grand preventive of the lamentable angularities and moral confusion that disfigure human nature. A normal generation must supersede regeneration in the salvation of mankind.

VII. Cosmology. An inquiry into the origin and development of worlds and their inhabitants, with special reference to the earth and man.
Though the scope of this section extends beyond man, yet as a branch of anthropological science, the origin of man cannot be profitably studied except in connection with essential conditions that preceded him, and were subservient to his formation and development. This section will embrace ethnology, language and history, miscegenation, or the mixture of races to the end of producing improved varieties. A review of human thought and progress in all ages, including the various mythologies, superstitions, and artificial religions of the past and present day: Hindoo, Persian, Egyptian, Jewish, Christian, &c. The autobiography of humanity and its lessons.

The foregoing is a sketch of what may be considered desirable in the New College. Old systems, methods and promulgations will be entirely discarded, except in so far as they exhibit scientific truth; nature will be the textbook, and man the highest topic treated therein. The student will be constantly referred to reason, scientific fact and experiment, and all positions will be subjected to rigid demonstration and proof. The student will thus assume the position of an independent investigator and practical applier of the knowledge he attains, and finish his course with a mind powerfully developed by normal and unrestricted exercise.

In the New College, Woman will be invited to partake of all its honours and advantages to the full extent of her desires and ability. As spiritual teacher and family healer woman is in her normal position, and thousands of devoted souls are ready to enter this congenial field of labour.

In connection with the New College it will be desirable to have

An Hospital and Health Institute for the relief of the diseased and afflicted, open to all free of charge. This will afford students a valuable opportunity for practising the remedial art, and applying the principles taught in section 1.

A Series of Schools and Initiatory Classes for applying the principles in section 2, for the education of the young and training of teachers.

A Reformatory, workshop, and industrial farm for the practical application of the principles taught in section 3, for the amelioration of crime and pauperism.

Other appurtenances for the cure of various forms of insanity, the development of mediums, and a museum of objects and products may be added as opportunity affords, or necessity demands.

No time need be lost in commencing this undertaking. Classes are ready to be formed in London for thorough and systematic instruction in several of the fundamental branches indicated above, and as pupils present themselves the whole course will be developed and taught. Inquiries respecting the College and classes may be addressed to J. Burns, Progressive Library, Camberwell, London, S., who has consented to be a medium of communication between persons interested in this important undertaking.